A

SERMON

Preach'd to the

Proteſtants of *IRELAND*,

Now Reſiding in *LONDON*:

AT THEIR

Anniverſary Meeting

On OCTOBER XXIII. 1708.

In Commemoration of their Deliverance from the Barbarous Maſſacre committed by the *Iriſh Papiſts* in the Year 1641.

In the Pariſh-Church of St. *James's*, *Weſtminſter*.

By *RALPH LAMBERT*, D. D.

Publiſh'd at the Requeſt of the Stewards, in behalf of themſelves, and of the Noblemen and Gentlemen then preſent.

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which moſt of us here preſent do belong, with ſuch a Scene of Blood and Cruelty, Waſting and Deſtruction, as hardly ever appear'd in [illegible]ny Shapes of Horror, ſince the World began: And it was owing to God's infinite Mercy alone, that a ſmall Remnant eſcap'd in a Deluge of ſuch univerſal Fury; whoſe Poſterity are now met, to praiſe the Lord for his Goodneſs, and to continue the Remembrance of ſo great a Judgment, and ſo miraculous a Deliverance to all Generations. That we may never forget whoſe Feet they were that then were ſo ſwift to ſhed the Blood of ſo many Thouſand Innocents; to remember that their Thoughts of Iniquity are ſtill full of the ſame Deſigns of Waſting and Deſtruction, if the Lord ſhould give us up into their Hands: That they are utter Strangers to the Ways of Peace, Judgment, and Juſtice; and ſince the Divine Providence has reſcued us and our Fathers from the very Jaws of ſo horrid a Deſtruction; that we have all imaginable Care of being again involv'd in the Snares and Treachery of their Crooked Paths; and however ſmooth and fair they may carry themſelves now to us, while the Laws, the Sword, and the Government are on our ſide; yet if we ſuffer our ſelves to be hoodwink'd, or lull'd aſleep by their falſe Inſinuations, we ſhall (but perhaps too late) find that whoever goeth into their Paths, or Meaſures, ſhall never know Peace.

From the Words, and from the Occaſion of this Solemn Meeting, I ſhall enlarge on theſe four following Particulars.

I. That a Falſe and Idolatrous Religion, does naturally produce Bloodſhed, Barbarity, Waſting, and Deſtruction.

II. I shall describe the Effects of it in a few Instances of Cruelty committed in the dreadful Massacre of this Day.

III. I shall prove, that the Doctrine and Practice of the Church of *Rome* do allow and justify such Barbarous Massacres, and in particular, they have justified and applauded that of this Day.

IV. I shall make some Inferences from the Whole, which may be of good Use to us, in our present Circumstances.

I. And First, That a False and Idolatrous Religion does necessarily produce Bloodshed, Cruelty, Wasting and Destruction.

That in Fact it has done so, we may be assur'd by looking back almost to the Beginning of the World, and thence tracing it down even to our own Times. The first false Notions of Religion were entertain'd by *Cain*, what they were particularly, we cannot tell; but they render'd his Sacrifice unacceptable to God; and he to shew his Zeal and Resentment, must embrue his Hands in the Blood of his Brother. This was the first Blood that was ever shed, and 'tis observable, that we read of no Difference, no Animosity between the Brothers, till they went to offer Sacrifice; which *Cain* having offer'd with a Heart and Faith not approv'd by God, he must revenge it on *Abel*, because his Faith and his Religion were so much better.

And when Mankind multiply'd on the Earth, and had corrupted their Ways before the Lord, i. e. had imbib'd wrong Notions of God, and fallen from the Truth of his Religion and Worship, then the Thirst of Blood and Cruelty increas'd with their false Principles, and Murder and Destruction were some of the most crying

Sins,

Sins, which brought the Flood upon the World of the Ungodly. And this was a Truth ſo univerſally known, and handed down to Poſterity, that even *Ovid* in his Poetical Hiſtory of the Deluge, aſcribes it entirely to the Cruelty and Inhumanity which then obtain'd in the World. And in the firſt Ages after the Deluge, when Satan had ſo far prevail'd, as to eſtabliſh the Worſhip of himſelf throughout the greateſt Part of the Earth; and had introduc'd his Inferior Rabble of Wicked Spirits to be ador'd as his Courtiers and Favourites; we find that no Sacrifice was acceptable to him, or them, but what was mix'd with Human Blood: And ſo far had he prevail'd with Men againſt all the Ties of Nature, Affection and Humanity as to make them offer their very Children, to make their Sons and Daughters paſs thro' the Fire to *Molech*. And if we deſcend lower to the more Polite and moſt Civiliz'd Part of the Heathen World; yet even among them we ſhall find the ſame Effects of Idolatry, and Superſtition: And all the ſolemn Rites of their falſe Worſhip, ſtill perform'd by ſpilling the Blood of Men. The *Romans* are juſtly accounted the Wiſeſt, as well as the Mightieſt of all the Heathen Nations; and yet ſo far had the Miſts of a falſe Religion blinded the Eyes of that otherwiſe great People, that nothing ever yet appear'd under Heaven, ſo ridiculous, ſo lewd, and withal ſo inhumanly cruel, as the Solemn and Sacred Rites of their Worſhip. The Adoration of ſome of their Deities, and thoſe of the firſt Form too, was ſuch a monſtrous Mixture of Filthineſs and Barbarity, that the very Meaneſt of the Nations, which they ſubdu'd, had no Parallel to. And what could be expected better from a People, who had choſen and infranchis'd the Falſe Gods of all the Nations they knew? It was conſonant to ſuch a Superſtition,

ſtition, and the neceſſary Reſult of it, to have the Combats of Gladiators, and the tearing Men in Pieces by wild Beaſts, the only Pleaſure and Paſtime of the higheſt as well as the commoneſt People among them.

But we need not have Recourſe to Antiquity to prove, that in Fact, whereever the Devil is worſhip'd, his Votaries muſt pay him their Homage in Rivers of Blood: Some among us have been converſant with the Infidel Nations that remain at this Day, and moſt of us have read of their Cuſtoms, Manners, and Rites of Religious Worſhip; and what One of them is there, that does not ſacrifice Numbers of Men to their abominable Idols? And to mention One only, inſtead of many more, we are told by moſt Hiſtorians, who have writ of the Diſcovery of *America*, and the Conqueſt of *Montezuma* by the *Spaniards*, that the Temple in which this *Indian* Prince ador'd his falſe Gods, was found, up to the Knees, deep in Human Gore: So vaſt a Number of wretched Men had been ſlain to pacify the great Deſtroyer of Mankind: And it had been happy for that unfortunate People, and done ſome Credit to our common Chriſtianity, had the Popiſh Conquerors been leſs Blood-thirſty than the *Indian* Deities; but where theſe had only Streams to wanton in, the Popiſh Chriſtian wallow'd in Seas of Blood. 'Tis needleſs to inſiſt longer on a Truth, which is ſo well known to all Travellers, and to which every Man, who has read either Sacred or Prophane Hiſtory, muſt ſubſcribe.

But that which muſt aſtoniſh an inquiſitive Man, is, How and by what means do theſe Inhuman Butcheries happen? Why, of all the Creatures that God has made, is Man ſo bent upon Deſtroying his own Kind? Is this that Reaſon and Judgment, which has ſet him above the reſt of his Fellow-Creatures here below?

No

No certainly: But 'tis the sad Abuse of that Reason and Judgment, by suffering them to be stuffed with the grosse Absurdities of a False Religion. Man is not by Nature disposed to Bloodshed, War and Destruction, however Mr. *Hobbs* has new moulded him. For no doubt, Man in a meer State of Nature, would prove as Tender and Careful of his own Species, as the Brutes are; and to deny this, is to sink him below the Beasts. But we need no Concessions to prove, That Human Nature in it self, starts and shrinks at the Thought of basely taking away the Life of a Man: And 'tis allow'd by all Men, That Murder, or the Destruction of Mankind by each other, is horridly Unnatural; the Thought in it self, divested of Justice, Passion or Revenge, chills the Blood, and sets Nature in Fear and Horror. How therefore can that be the true State of Nature, which is confessedly Unnatural? The Imagination whereof does Violence to Nature, and puts the whole Man into Disorder and Confusion. It is not therefore from Mad, or Sick Men in the pure State of Nature, that we are to search for the Original of this Destructive and Blood-thirsty Disposition; but 'tis from Man acted by a Superior Principle, by the Notions of Religion, which he has imbibed, and by an implicit Obedience to which, he is capable of Extinguishing the Light of Nature and Reason, and of Overcoming a First Principle, *viz.* The Preservation of himself, and of those of the same Kind.

Now 'tis plain, That a Religion taught by the God of Truth and Mercy, can never produce such Disorderly and Unnatural Effects. He that endu'd us with Reason, can never put that Reason quite out, by any other Light: He may give us a Light to guide us further than bare Reason can do, but never absolutely contra-

contradict it. If the Light of a Candle ſhews me a Man, or a Picture, the Sun may ſhew me ſome Lines or Colours in each, which I did not ſee before; but can never convince me, that I ſaw neither Man nor Picture. And if God has given me Reaſon, which convinces me that I ought to preſerve Mankind; no Religion coming from him, can make me believe that I ought to deſtroy them: And if this Principle of Preſervation be a Dictate of Nature, 'tis therefore the Law of God written in Man's Heart, which no pretended After-Law can annul.

But alas, this Reaſoning is not neceſſary; for 'tis plain, that Almighty God has no where in his Divine Revelation, laid any thing to cancel the Law of Nature; and ſo far is he from Countenancing the Deſtruction of Man, that all his Revelations do either directly, or by conſequence, tend to the Security of Mens Lives, and to all the Duties and Offices of Love, Compaſſion and Juſtice, by which Men can ſupport and comfort one another. God is Love; and has convinc'd Mankind that he is ſo, by innumerable Acts of Mercy: How then can he be the Author of ſo Barbarous a Religion, as is inconſiſtent with his own Attributes? For the Love of God, and the Neceſſity of Deſtroying Mankind in Obedience to him, is a Contradiction. That Religion therefore, which teaches that 'tis Meritorious to ſhed the Blood of Man; and makes it neceſſary ſo to do, in order to aſſert and vindicate ſome pretended Article of Faith; and gives Men a Liberty in this way to impoſe their own Notions on the World; This Deſtructive Religion is certainly from the Devil, the great Enemy of Mankind, whoſe implacable Malice to them is then moſt Triumphant, when he can engage them in perpetual Murthers and Deſtruction.

and by consequence in Advancing his Dominion. Since then, there is but one Religion true, and that comes from the God of Truth; and since the whole Multitude of False Religions do all proceed from the Father of Lyes; however these False ones may differ among themselves, they must all necessarily agree in this one Point, Of making their Votaries swift to shed Innocent Blood, and being the only Springs of Wasting and Destruction. For that which the Author of these Idolatrous Religions aims at, is to make Mankind as Guilty and as Wretched as himself; and what way so effectual, so plain to this Wicked Purpose, as that of making it necessary and allowable to them, to endeavour each other's Ruin, both in this World, and the next.

'Tis strange, however, that the Devil can thus impose upon Men with their Eyes open, and who may see, that such Destructive Principles and Practices, do only serve to increase the Number and Power of his Kingdom. That a Man may kill his Neighbour, because he cannot make his Neighbour think as he does, is so wild and so absurd a Notion, that one can hardly imagine it ever sway'd any Man of Reason: And yet this is all that can be said for the Principle of Murthering for Religion. Indeed, where a Man pretends to Notions which will destroy Government, and subvert the Fundamentals of Religion; there the Government ought to interpose for the Good and Safety of the whole Body, and rather cut off one Rotten Member, than that all should be infected and ruin'd, if no other Method will do. But to give this Power into the Hand of every Man; and to make it Lawful to execute it on whom, and in what manner a Bigotted Zealot thinks fit: This must come from an Infernal Forge, and is one of the most dreadful Weapons that was ever in-

watch, to plague and destroy Mankind. And in every false and Idolatrous Religion, this impious horrid Principle does and must prevail; because it so well answers the Cruel and Mischievous Intentions, which the Father of Lyes has ever been contriving against the Race of Men.

But as every Idolatrous Worship has more or less of this Wicked Notion, so it generally obtains most, where there has been a Corruption of the best Religion. Thus when *Ahab* and *Jezebel* had corrupted the Jewish Religion by Idolatry, so hot was the Persecution against the Orthodox Jews, that the Prophet thought he was the only true Worshiper left alive. And thus in that said Corruption of Christianity, the present Church of Rome, for much stronger is that Idolatry than the faint Remains of Truth; that the Destroying Principle still prevails over all the Obligations of Nature, Justice, and Humanity. Which was most dismally exemplified in the various Scenes of Cruelty and Inhumanity, which began to be acted as on this Day. A few of which I propos'd to speak to.

II. And here indeed, Inhumanity, Cruelty, and Wantonness in Blood, present themselves in so many Shapes of Horror, that they cannot but be offensive to every Ear, and every Soul not utterly void of Bowels and Compassion. And I ought to apologize to this Audience, for relating such Acts of Barbarity as must give an Uneasiness, and almost freeze the Blood of every one that hears them. But considering that there may be many in this Congregation, utter Strangers to those Judgments which fell so heavily on their Neighbours, and others who may be too apt to forget them; and possibly, some who may deny these Facts. For

these Reasons, I shall give a short Account of their Cruelties, and then leave it to each of you to judge of that Religion, which has occasion'd, encourag'd, and justify'd them.

At the time when this Unnatural Rebellion broke out, it was most observable, that the *British* Protestants liv'd in the utmost Intimacy, and Friendship, and Confidence with their Popish Neighbours: All Offices of mutual Civility pass'd between them; and the Old Animosities of former Rebellions so far worn out, that they enter'd into New Alliances with the deepest Security; and frequent Marriages (too frequent by far) were contracted with them: And so far were the Papists from being any way provoked by Ill Usage from Protestants, that they had all the Advantages of the Laws equal with them, their Lives and Properties equally secur'd; many of that Religion then Sitting in both Houses of Parliament; their Interest at Court as good; their Applications thither as Successful, if not more so; and in a word, the free and open Exercise of their Religion, without Danger or Interruption. In many Places they had Convents of their Fryars, and every thing that they could desire, except the Protestant Churches in their Hands, and the Heretick's quite extirpated from them! And yet in this Sunshine of Ease and Prosperity, the Papists had for several Years before been Plotting and Contriving this Dismal Fate for their Innocent Neighbours, which at length overtook so many of them in so horrid a manner, that had all the Inhabitants of Hell been let loose at once upon them, they could not have invented stranger Deaths, nor with more wanton, various, unheard of Torments. But the very Day that this Dreadful Storm was to have fallen on the Head of

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every Protestant Soul; a Day which they fix'd on as Sanctify'd for so Holy a Purpose, by its being dedicated to *Ignatius Loyola*, the infamous Founder of the Jesuits; it pleas'd our Good God to put it into the Heart of one of their own Nation, but bred up in a much better Religion, to discover their Hellish Design, within a few Hours before it was to have been executed: And by preventing the Castle and City of *Dublin* from being seiz'd, there was one Place of Security left, and a Refuge which, by a Miraculous Providence, sav'd the Lives of all the Poor Protestants who escap'd the Fury of the Murderers. For had that Fortress fallen into their Hands, it is not possible to conceive, without an extraordinary Providence, how one Man of the whole Number of Protestants could have escap'd their Hands. And tho this Discovery was the most seasonable that ever happen'd, for the Preservation of many Thousands, yet it came too late to hinder the Destruction of far greater Numbers, who perish'd in the general Ruin.

And had the Papists been content barely to take away the Lives of so many Innocents, and to give them a speedy Death, the Helpless Sufferers would have accounted their Cruelties for Tender Mercies: But of that vast Number whom they Butcher'd, the greatest part fell by the most Acute, Ingenious, and Lingring Torments, that *Infernal* Malice and Popish Religion could invent. To have it that Cold Season of the Year, great Multitudes stript Naked, and expos'd to a miserable Death by Cold and Hunger: This was one of their mildest Methods of Murdering. To shut up Numbers in Houses and Barns, with promise of Relief and Safety to them; and then to set them on fire, and burn them all together. To drive whole Herds like Beasts; and after the same Religious Oaths paid to them, to force them on Bridges which they had before broke down, that they might perish by Hundreds at once in the Water. These were some of their most Merciful Means

Means of Destroying. But when they come to shew the genuine Effects of their Bigotry, it would stagger the Belief of any Man, if the Facts had not been attested by the most solemn and undeniable Evidence.

To wanton in the Death of young Infants, and keep them as long as they could in Dying; to Toss them upon their Pikes, and to set on their own young Brood to Torture and Kill the Protestant Children; To rip up Women with Child, and throw the Living Infants to Dogs and Swine; To force Women in Labour out of their Beds and Houses, and to make them drop their Burthens in the face of the Sun; and then to drag them on the Roads, till they dy'd in that inhuman dismal Condition. To have the Guts of Men pull'd out, while they were living; and to force them to run or walk, till they had measur'd the full Length of them. To cut the Flesh of Men off alive, and broil it, and then force the Wretches themselves to eat it. To wound some in such a manner, as to disable them to help themselves; and then to leave them to eat the Grass and the Earth, and at last their own Flesh. To bury alive great Numbers, and some only to their Chins or Necks, and to leave them to dye in the utmost Anguish. To fasten Men and Women in Stocks; and then send young Children to gore, and stab, and beat them to Death. To promise Life and Security to such as would Abjure their Religion; and when thro' Fear and Infirmity they had complyed, then to murder them, that they might dye in a good Religion. These were some of the Shapes of Horror and Amazement, in which the Power of Popish Bigotry shew'd it self, towards a People innocent and secure; and to whom they had no Pretence of Quarrel, but that they were of a Religion which abhors and detests such Execrable Practices.

Indeed at the first, the Lord Justices of that Kingdom try'd all the Means they could to perswade the Popish Lords of the Pale, who were Descendants of the old *English* Conquerors; that it was a Rebellion of the *Irish*, in order to

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root out all of the *English* Nation, and ventur'd a moſt dangerous Experiment to convince them of it: For they ſent both Arms and Commiſſions to thoſe Lords, who then threw off the Maſk, and having the Power in their Hands, ſhew'd that Religion alone was the Quarrel; and turned thoſe very Arms to the Deſtruction of the Proteſtants, which were truſted to them, and which they promis'd to uſe for their Defence; but they were under the Influences of a falſe Religion, and prov'd at laſt more Bloody Enemies, than even the Original *Iriſh* themſelves. Neither were they wanting in their Stratagems to divide the Proteſtants, even at that time; for they perſuaded the *Scottiſh* Proteſtants, that they had no Deſign againſt them; but only to root out their old Enemies, the *Engliſh*; and ſo far they gain'd Credit with them by their ſolemn Lies, and Perjuries, that they became ſecure, and took no Meaſures for their own Preſervation; but they paid dear for their eaſy Credulity; for as ſoon as they had made an end of the *Engliſh*, they fell on the *Scots* in the ſame barbarous Manner, and deſtroy'd great Numbers of them with the ſame Arts of Cruelty, and Perfidiouſneſs, that they had us'd to the *Engliſh*. And that nothing Heretical might remain among them, they burnt many Houſes of Proteſtants, the Owners whereof they had before murder'd, and kill'd Abundance of Cattel; which they left in the Fields to the Dogs and the Fowl, to no End, nor for any other Reaſon, but that they were the Cattel of Hereticks. But I have detain'd you too long on a Subject of ſo much Horror and Barbarity, and which muſt be ſhocking to every Hearer, not harden'd with *Romiſh* Zeal and Bigotry. I ſhall only add, that I have repreſented nothing in this Diſcourſe of the Facts againſt them, but what has been prov'd and atteſted by the Oaths of ſeveral very credible and unexceptionable Perſons: And by the ſame Evidence, and upon the beſt Authority it appears, That in the ſpace of about three Months, from this Memorable Day the 23d of *October*,

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They had slaughter'd no less than One Hundred and Fifty Four Thousand Innocents in cold Blood: And by the Confessions of those who suffer'd for this Massacre, (for some of the Instruments were brought to Condign Punishment) the Design was Universal, the Whole Body of *Irish* Papists were concern'd in it: and had not the Lord in Mercy mov'd the Heart of *Cruelly* to discover it, every Protestant of that Kingdom must have dy'd by their cruel Hands: and all had been thought a Sacrifice little enough to appease the Angry Deity at *Rome*. Thus much of the Second Thing I propos'd.

III. I come now in the Third Place to prove, That the Doctrine and Practice of the Church of *Rome*, do allow and fully these Barbarous Massacres, and particularly that of this Day.

It were easy to assign infinite Quotations from their best Casuists, and most eminent Doctors, to prove the Truth of this Assertion: but to all these they answer, That they are the Opinions of private Men, and not the Sense of the Church; yet with their Leave, the Church stands fully chargeable with those Opinions, till by some Publick Acts it disavows and condemns them. But we need not have Recourse to private Doctors for the Truth of this, the Church of *Rome* has done and said enough to explain her own Meaning. The *Roman* Breviary in the Office of St. *Peter's* and St. *Paul's* Festival, asserts, That God has given to the Pope, All the Kingdoms of the Earth; in Pursuance of which, He has ever since been filling them with Blood and Confusion. Does He not exercise the Power of absolving Subjects from their Allegiance, and arming them against their Sovereigns, and against each other, when the Good of the Church requires it; and how oft has this been put in dreadful Execution? Hath not the Council of *Lateran* damn'd all Hereticks, and are they not solemnly curs'd and given over to the Devil, and to every one else, that has a Mind to destroy them, Yearly on *Maundy-Thursday*. And

Bull Cœnæ.

And agreeable to this, has not a Canon of the Church put it into the Power of every Ruffian, to murder any Excommunicated Person? The very Title of the Canon is; *Non sunt Homicidæ qui adversus Excommunicatos Zelo Matris Ecclesiæ armantur*; *i. e.* They are no Murderers who kill Men out of Zeal for their Mother the Church. Does not the *Roman* Pontifical, in the Office for Consecration of a Bishop, oblige them all to swear, that they will root out Heretics and all that favour them, to the utmost of their Power? Are these the Opinions of private Doctors? Is not the Inquisition Court set up by the Authority of that Church; and is it design'd for any other End than the Destruction of *Heretics*, and the Pouring out Rivers of Blood by a Law? Has not all the Blood that has been shed in *Europe*, for some Hundreds of Years past, on the Account of Religion, been owing to the Principles, and Violence of that Church? Did not a General Council, as they esteem it, that of *Constance*, solemnly murther *John Huss* and *Jerom* of *Prague*, two eminent Protestants, for Heresy, after the Publick Faith past to them for Safety? And that upon this Principle, That no Faith was to be kept with Heretics. Who arm'd the Leaguers in *France* against their King, and occasion'd so many Slaughters and Destructions in that Kingdom? Were not the Popes and their Instruments the only Authors of it? And when (as an Effect of that League) a desperate Zealot had murder'd the King, does not the Pope make a Panegyrick upon it, admires the Glorious Action, and compares it for its Goodness to the Incarnation of Christ? And this Speech afterwards printed by Authority of the Holy See in *Paris*, *Anno* 1589. Where was the Gun-Powder Treason of this Kingdom hatch'd, but in *Rome*? Was it not Blessed and Sanctified by the Pope? Was not *Garnet*, one of the chief Conspirators, canoniz'd, and made a Martyr at *Rome*? Was not another of them made the Pope's Penitentiary, and another a Confessor in St. *Peter's* at *Rome*. Who were the Authors of all

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the Treasons and Conspiracies, that disturb'd the Glorious Reign of Queen *Elizabeth*? Who absolv'd her Subjects from their Allegiance, and animated so many of them, basely to attempt her Life; to which under God's Providence, we owe the Establishment of the Reformation? Are not the Bulls and Orders from *Rome*, for these pious Purposes, still upon Record? But it would be endless even to mention the infinite Stirs, Bloodsheds, and Confusions, which that Holy Cause, *the Setting up the Pope above all the Powers in Earth*, has occasion'd.

To all this, They retort upon us, the Unnatural Rebellion and Civil War under the Reign of the Blessed King *Charles* the First. As to this, 'tis sure, that we of the Establish'd Church have nothing to answer for: And I doubt not, but those of the Separation, would have had much less, if it were not for the Intrigues and Cabals, and Emissaries of the Church of *Rome*: Did not Sir *William Boswell*, his Majesties Ambassador at the *Hague*, discover a Plot of the Jesuits, to exasperate the King against his Subjects, and them to fill with Jealousies against Him; to stir up the *Scots* to rebel, whose Solemn League and Covenant, was form'd on the Model of the Popish *French* League? Had they not Fifty *Scots* Jesuits kept at *London* for that End, under the Direction of the Cardinal *Barberino*? And were not almost the whole Body of Papists in *England*, Contributors to this Meritorious Design? And all this made appear to His Majesty then Residing at *York*. Were there not great Numbers of Papists found in the Army against him? And when by these Hellish Methods, they had brought his Affairs into Extremity, and Himself into the Power of His Enemies; it was then debated in the Consistory at *Rome*, whether to take off the King's Head for the Good of the Catholick Cause; and carry'd in the Affirmative. But nothing can better evidence the wicked Part, which the Papists bare in that Unnatural War, than the horrid Tragedy of this Day. It was begun by them, just as the King's Affairs

Du Moulin.

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began to be embroil'd on this Side: And they had the harden'd Impudence to affirm, that they kill'd by his Authority, and acted under his Commission; and endeavour'd by all base Arts to possess the People of *England*, that they really were set on by the King. And I may venture to affirm, that this barbarous Forgery, which they obtruded on some hot and credulous Spirits in *England*, was the greatest Engine of bringing the King to the Fatal Block; and that if it had not been for this cruel Rebellion, He had never come thither.

And now 'tis time to shew, that it was contriv'd and perpetrated in Obedience to the Commands of the Church of *Rome*. That it was first manag'd at *Rome*, and settled in several Convents abroad before it arriv'd at the Plan that was laid and executed in *Ireland*, is evident from all Accounts of it. That it had the Popes Benediction, and attended with mighty Indulgences from him, is plain from the Pope's Bull to *Owen O-Neal*, One of the Bloodiest Actors in that dismal Tragedy; in which Bull He animates him to fortifie himself with the Rest of the Catholicks, against the Heretick; grants him and his Party the Apostolical Benediction, and Plenary Indulgence; and in the following Year, He grants a Bull of Plenary Indulgence to all the Catholicks, who had join'd in the good Cause begun in the Year 1641. And when in a few Years after, a Pacification of those Troubles was set on foot, and many of the *Irish* Papists had submitted and sworn to observe the Articles, the Pope absolves them from their Oath, sent his Nuncio to be their General, exercis'd the Regal Power in his Person, imprison'd and threaten'd all that had agreed to the Pacification, begins the Cruelties afresh, and sets all into a New and Desperate Flame. But all this perhaps the Pope did as a Private Doctor of the Church: Let us see whether the *Irish* Papists did so understand his Commands. They obey'd him, and executed his Bloody Orders to a Man: Nay, Friar *Walsh* owns, that it was a Universal Rebellion

1643.

of all the Catholicks of *Ireland*, a very few only excepted: He owns the Forming of the Confederacy, and two Pacifications afterwards agreed to, One in 46, the Other in 48, both scandalously violated by Order from *Rome*. And to shew, that the Papists acted in Obedience to the Church, and thought they did God, and the Catholick Cause, good Service; some Years after the Restoration, the Popish Clergy assembled in a National Synod in 1666, refus'd to petition the King for Pardon; tho' near 600 of them were then Living, and obnoxious to the Penalties of that Rebellion. Indeed, some few of the Clergy and Laity, did agree upon an Aukward Remonstrance to be presented to the King, to give him some Assurance of their future Loyalty. But the whole Number of Church-Men, who subscrib'd, were but Sixty Nine: The Opposers of it, being upwards of Two Thousand; besides all in the *Irish* Colleges abroad: And of those few who subscrib'd, most of them retracted immediately, as soon as the Pope's *Nuncio de Vecchiis*, had intimated his Displeasure against them for their Subscription. It were easy to prove, that this whole Scene of Blood proceeded entirely from an implicite Obedience to the Church of *Rome*; but I take any further Proof to be needless, the thing being almost self-evident: And as very few of them ever deny'd this to be the Principal Motive, so I believe we have never met with any of them, who so much as pretended to be sorry and penitent for what Mischiefs they had done. From all which, I presume, 'tis now evident, that the Church of *Rome* does allow and encourage Massacring, for the sake of the Catholick Cause; and that they did abett and encourage that of this Day, in particular; and thence we may judge of the Truth of that Religion, *whose Feet run to evil, and make haste to shed innocent Blood; whose thoughts are thoughts of iniquity, and wasting and destruction are in their paths.*

History of the Irish Remonstr.

IV. I come now in the Last Place, to make some Inferences from the whole; that we may not be led astray *into their crooked paths, nor wander into those ways, wherein we shall never know peace.*

Is Popery then the same thing at this Day, that it was in *Forty one*? Or has it abated of its Fury and Violence, and is become more mild and tractable? Has there been no Wasting and Destruction since those Days? No Blood drawn for the Advancement of the Catholick Cause, and the Extirpation of the *Northern* Heresy? Have they repented of all their wicked Slaughters, and abominable Thirst of Human Blood? Have they made use of no Dragoons for the Conversion of Nations? Or have so many Hundred Thousand People run away from their Houses and Livelihoods, through a panick groundless Fear? Have We of *Ireland* neither felt nor heard any thing since that Time, of their usual Kindness to Protestants? Or did so many of Us run away from our Wits and our Dwellings at once, for no other Cause, but to Travel, and beg the Generous Assistance of our *English* Neighbours? *Whose kind and charitable Entertainment, we can never sufficiently acknowledge.* Did we find the Papists such tame, gentle, good-natur'd Creatures at that Time? No certainly: Popery is still the same, and still inseparable from Persecution and Cruelty. Let them but name one Place where It prevails, and the Church can exert its Power; and that Place free from Persecution of those who differ from it, and we shall own them a Merciful People. But alas, the *Æthiopian* cannot change his Skin, nor the Leopard his Spots. They may, and they will at all times till they get us into their Power, strive to deceive us with *Jacob's Voice; but we shall at last find that the Hands are the Hands of Esau.* One of their own Doctors is so Civil as to tell us, (*Ubi desunt Vires*) When they have not Strength enough, they are not obliged to destroy us. We Bellarm.

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thank them for their great Compaſſion to us; but hope we may never need nor experience it.

And if Popery be not chang'd, how is it that we become every day leſs Apprehenſive of it? Are the Endeavours and Cloſe Practices of that Faction leſs Buſy and Vigorous than they us'd to be? If good Information may be rely'd upon, they are more Numerous and more Induſtrious; and act their Parts more openly than they have done at any time for ſeveral Years paſt: *But we ſeldom hear of any Danger fear'd, or thought on, from that ſide.* However, they were pleas'd, not many Months ſince, to awaken us by a ſudden and dangerous Alarm: But the Providence of God defeated the Invaſion; and being once again deliver'd, our Fears are vaniſh'd, and Popery with its Concomitants as far from our Thoughts, as if it had never made an Attempt againſt us. I hope 'tis otherwiſe in that Kingdom to which moſt of us belong. That wicked Invaſion was ſo tim'd, as to ſurprize *Ireland* in the moſt Defenceleſs Condition that it has ever been known for many Years. And tho' at that Juncture the Papiſts did not openly appear in an Inſurrection; yet we know how heartily diſpos'd and ready they were for it: We know that a few Months before, a ſolemn and unuſual Faſt was enjoin'd by the Prieſts to all of that Religion, from 15 Years and upwards; and that for many Days: And all were brought to their Sacraments, Penance, and Confeſſions. Yet ſo very cloſe and ſecret they were, when ask'd the Occaſion of ſuch extraordinary Severities, that I never found nor heard of any one of them, who dar'd to tell the true Reaſon of it; till the *Sanctify'd Armada* ſet out from *Dunkirk*, and then the Myſtery of Iniquity was unfolded. Thus it is that they conſtantly lye in wait for us; and we as conſtantly grow ſecure, till the Lord is pleas'd to ſnatch us as a Firebrand out of the Burning, to ſhew us the Pit which we were juſt running into; and when we are in Safety, then to forget both our Danger and our Deliverer.

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But if we would in earnest secure our selves and our Posterity, against the growing Danger of Popery; it behoves us to consider the Methods which brought us to the very Brinks of it some few Years ago; and not to expect that God should always work Miracles, and raise us new Deliverers. When we see the same Arbitrary Notions, and Tyrannical Principles, now again become fashionable; and the Press made to justify such Tenets, as are only consistent with the *French* or the *Turkish* Government: Such as can serve no Ends, but those of a Prince designing to Subvert the Constitution, or to create Fears in the People, that such Designs are on foot, when really there are none: It seems highly reasonable to suppose, that the Authors of them write for a New Revolution, and hope to see us in such Hands, as to have both our Laws and Religion impos'd upon us; and to have us once more at the Mercy of the Papists, without any Hopes or Prospect of being rescu'd. It looks as if we were infatuated, and were given up to work our own Destruction, to see the Books and Papers of those Men publickly read and recommended, who have tax'd all that were for the late Happy Revolution, with downright Rebellion; and upon whose Principles (if true) all must be Rebels. But 'tis still more astonishing, to hear these Men cry'd up for the Champions of the Church, who have arraign'd and condemn'd all the present Members of it for Schism; and to shew themselves in earnest, do Set up and Maintain their Separate Conventicles. If these be the Men and the Methods by which the Church and State are to be Supported, 'tis easy to imagine how long either is to continue; and into whose Power Both will fall, if the Providence of God be not kinder to us than we deserve. We may be assur'd, that they who are Enemies to the Revolution, can be no Friends to the Effects of it; the Happiest whereof is, Her Majesty's Wise and Gracious Government over us; and next to this, the Succession in the Protestant Line: And to fancy that the

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Interest of either can be heartily maintain'd, by such as have revil'd and condemn'd the Revolution in another Reign; is indeed, to take away our Senses, and fit us for Transubstantiation. And 'tis probable, they think us tolerably well prepar'd for it already: Since the Sacrament of the Lord's-Supper is maintain'd to be a Proper and Real Sacrifice; and an Accommodation with the most Jesuited Part of the Church of *Rome*, propos'd on such Terms, as makes the Reformation precarious and unjustifiable. It is no Surprize to find such Dangerous Paradoxes taught by some Men: But 'tis amazing to see, that such Men teaching such Doctrines, should hope to proselyte a Nation. We ought to oppose, as much as in us lies, the Spreading of such Enslaving Principles: And I doubt not, but every one of us who have felt the Influences of them, in another manner than they did here, will beware of being sent back into *Egypt* again.

Another Method in which the Papists have been most fatally Successful against us, is, by creating Jealousies, and fomenting Divisions among us. This has been their Masterpiece from the Beginning; and one would hope, that a Stratagem so long made use of, a Snare so often laid, and which has so often catch'd us, almost to our very Ruin, should at length be laid in vain, and be Dangerous to none but to those who dare to make such bold Attempts against us. But 'tis most Melancholy to observe, how unexpectedly Prosperous they are in this Stale Artifice to undo us. Our Divisions and Animosities are now at a higher Pitch than ever. They were formerly so modest, as to keep without the Inclosure; and only to incense the Separatist against the Churchman: But now they have impudently broke in upon us; and use all their Arts, to make the Members of the Church divide, and grow jealous one of another. To this end, they have invented a New and Odious Distinction of *High* and *Low Church*: Which Terms, if they mean what the Inventors would have

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meant by them. That the one leans towards the Church of *Rome*, and the other to the Dissenters; I am confident, the Distinction is as groundless as 'tis mischievous: And if this be what is generally understood by the Words, (as it certainly is) sure 'tis the Business of both to beat down and abolish such Terms of Reproach; and not to be fond of such Marks of Distinction, as do but expose us to our Common Enemy. And they will do well to consider, If such Terms are kept up, on which Side the greatest *Odium* will fall, the whole Protestant World being Judges. Certainly at this Juncture, when we are engag'd in a War of so much Blood and Destruction abroad, and that against Papists; it were much more for our Interest, and for the Credit and Strength of the Reformation in general, to endeavour to heal and compose our Unhappy Divisions at Home, than to abett or give Countenance to new ones. I would not be mistaken, (for some Men are too apt to mistake every Word that's offer'd towards the Healing our Divisions;) I am not for Courting the Dissenters, at the Expence of our Church Government, Liturgy, or Discipline: Such a Thought cannot enter into the Breast of any true Son of the Church: But sure we ought to treat the greatest part of Dissenters with some Confidence and Affection, as they are embark'd in the same Common Cause against the Papists. We should endeavour to convince them, that our Thoughts of them are quite different from the Notions we have of the Papists; who are the irreconcilable Enemies both of Church and State, and that under a Foreign Influence and Jurisdiction. We ought in all the Ways of Mildness and Humanity, to argue them out of their Prejudices; and to let them see, that whilst we confute their Errors, we have a Value and Love for their Persons: And this, I presume, would be one good way (and Experience has confirm'd it) of making them sensible of their Mistakes and Prejudices, and Reconciling them.

them to our Persons, which might prove a good Step towards Embracing our Opinions. However, I mention'd but Divisions as one known Engine of the Papists to ruin us: And he that thinks they are so, will do all that in Conscience he can to compose them. If there be any who think otherwise, I know not what Religion they are of, and therefore have nothing to say to them.

To conclude. Since God has deliver'd our Ancestors from the horrid Destruction design'd on this Day: And has thereby preserv'd us to give him our due Tribute of Praise and Thanksgiving for this great Mercy; Let us endeavour to make this Sacrifice acceptable to him, by giving it with Hearts truly sensible of so undeserv'd a Blessing. We are not to imagine, that those who fell in that dismal Judgment, were greater Sinners than those who escap'd; No, but the Lord spared them, and us in them, that his Goodness might lead us to a true Repentance of all our Sins: And they who harden their Hearts against the Impressions of the Divine Goodness, and make the Mercies of God an Argument for their Continuance in Sin, cannot be convinc'd of their Error; but by some of his severest Judgments: And then possibly, they would repent, when the Time of Mercy is past.

But I hope better Things of You, my Brethren; who have such a mix'd Scene both of Judgments and Mercies, to oblige you to prepare your Hearts by a serious Repentance; that your Vows and your Praises may ascend up to the Lord, and be return'd in new Favours and Blessings upon you and your Posterity. And let me beseech you to beware of turning this Grace of the Lord into Wantonness, and Affronting him with his own Blessings: We may be chearful in the moderate Use of God's Creatures, whilst we are making our Acknowledgments for his Mercies; But to make them minister to Intemperance, is not to worship, but to defy the Almighty, and that in the most

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daring and provoking manner. Let us endeavour to convince our Popish Adversaries of the Truth of our Religion; by shewing in our Lives and Actions, that its Influence is stronger to operate all that's Good in us, than theirs is to do Evil; And thus, instead of the Crooked and Peaceless Paths in which they blindly wander; we shall find the Way to true Peace and Quiet of Soul here, and to that Happy Blissful Place, where there is Peace and Pleasure for evermore. *Amen.*

FINIS.

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